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A

REVIEW OF THE STATE OF THE ENGLISH NATION

Thursday, January 2. 1706.

I promis'd in my last the Letter to the Glasgow Men; which tho' it be a Digression from the Course of Argument going on in this Paper, yet as it is under

the Head of the *Miscellanea*, I hope very sensible to the General, I shall insert it as follows.

MISCELLANEA.

A short LETTER to the Glasgow Men.

Gentlemen,
O F all her Majesty's Subjects in Scotland, if an Estimate had been to be drawn from your General Character, you would have been supposed to be the last that should have taken up Arms against the Government as now established.

The City of Glasgow has obtained a Character of Scotland for their strict Adherence to the Presbyterian Church, their severe Sufferings under the Tyranny of Prelacy, and their bold asserting the Truth under the Fury and Oppression of Popish and

and Episcopal Governours: And I could write a long History of your former Conduct, very much to the Honour of your City.

But where are you going now? What's become of all the Zeal for Religion, the Warmth of your Spirits for Liberty, the Forwardness and Boldness with which you asserted the Protestant Church of this Nation to be the only true Reformed and purely Constituted Church in the World? — What, have you forsaken your old Principles, and are you pulling down all your Fathers have built? For God's sake, Gentlemen, and for your own sakes, look before you a little; look down the dreadful Precipice before you take the fatal Leap in the Dark. Can you see the Bottom of this Pit? Can you see the Rocks and Cliffs against which you will be dash'd in the Fall? Did ever People run thus rashly upon Destruction but you?

See but how your present Behaviour flies in the Face of your former, and condemns you either for betraying the Cause of Christ's Church, or your Followers for suffering for it.

Were ever such strange preposterous Things done? Was ever People so unaccountably distracted? For GOD's sake, Gentlemen, look about you a little, and see what Company you are in, for they say, *Men are known by their Company*. I am persuaded, when you see what a wretched Hellish Society you are got into, you will blush, and come to your selves.

Perhaps you think, you are standing up for the Church: Well, Gentlemen, and did ever the Church get any good by such Methods as you take, or such People as are join'd with you? — Let's see their Character, all the *Jacobites* are in League with you, the *Papists* are on your right Hand, the *Prelatists* on your left, and the *French* at your Back; *Have these any Inheritance in Jacob, or Part in the Lot of Jesse? To your Tents O Israel*, for Shame abandon such a wretched Cause, and fly into the Arms of your Friends, before you put forth your Hands to Blood, and bring Destruction upon your Families.

To examine this Matter a little, on what

Account do these People join with you? How come they to have a Zeal for your Church, whom they hate and abominate to the last Degree? Pray, hear their Language concerning you, and see the Picture of your Condition.

Let the Hereticks be brought to fight together, say the *Papists*, when they have knock'd one anothers Brains out, the Catholics may have another Turn for it; Halloo, Halloo, says the *French*, fall to work, I'll come and help you, when you have done the Work your selves. The *Jacobite* claps you on the Back, and laughing to the *Prelates*, says, *Now it works*, this will bring our young Master home apace. — Let them go on, says the *Bishop*, they are doing the Work for us; we have nothing to do, but *stand still and see the Salvation of the Lord*.

Now, pray, Gentlemen, be serious, *is this your Case, or no*; Is this the Picture of your Case, or is it not? *If not*, let us see, how can you clear yourselves of it? *If it be*, for GOD's sake where are you going? *Is it not Jesus whom you Persecute? Are you not kicking against the Pricks? Are you not pulling down the Wall of your own Jerusalem with your own Hands? Are you not building Sepulchres and digging Graves for your Children among the Rubbish and Rotteness of Popery and Idolatry? For GOD's sake, Gentlemen, where are you going? But you will pretend to be for the Church, — perhaps you may*; let me examine the Case a little. — 1. *If you are, what means the Blessing of this kind of Cattle*, I mean, the *Jacobites, Papists, Prelatist, and Profligate People*? I hope, you will not answer with the Text, you have only reserved them for a Sacrifice — Come, Gentlemen, purge your selves from these Accursed, slay first these *Amalekites*; and come on when you please, there is no body will deny you at *Edinburgh*, any thing your Reason or Principles, when so rectified, will permit you to ask — 2. *If you are for the Church*, how comes it to pass, you pursue a Method the Church declares against? The Interest of the Church must be secured, and may be secured by legal Methods; and you see the Church declares against Tumults, Riots and Disorders; neither does the Safety of the

the Church consist with Confusions, Tumults and Arms, but in Peace, Liberty and Law. Nor has the Christian Religion, much less the Protestant Reformation of it, been establish'd by any Force, but that of its own unconvincible Truth. (But to proceed)

Pray, Gentlemen, consider the Scandal you are bringing upon the Church by this Method, all over the World, as if she was upheld by Methods destructive of Monarchy, of Laws, Government, and all Kinds of Authority, and how you will force her, in Defence of her own righteous Principles, to declare openly against you.

Why, Gentlemen, do you insult your Magistrates? Insult your Representatives, Nobility, Queen and Parliament? *Can that be for the Church?* Are not all the Magistrates, Representatives and Parliament, of the same Church?—What are doing? Is not your Queen a Protestant? Has not Her Majesty bound herself by solemn Engagement; *you may call it a COVENANT if you please*, to maintain and preserve your Church? Has not Her Majesty, declared by His Grace, the High Commissioner here, That any Act of Parliament for further Security for the Church, that you can Devise, or in Reason ask, shall be granted?

After all this, how can you look GOD or Man in the Face, and say, that your Proceedings are for the Church? NO, NO, Gentlemen, the Steps you are taking are *against your selves*, against GOD, against his Church, and against your own Nation: They cannot obtain his Blessing, and in the end will be as *Solomon said of Adonijah*, 1 Kings 2. 23. *Adonijah has spoken this Word against his own Life.*

But you will not have the UNION pass with *England*; and I will by no Means enter into the Debate here, whether it be for or against your Interest to have it proceed. But,

1. Gentlemen, how come you to have Authority to debate that Matter with the Government? Have you not left those things to your Representatives? Must you dispute their Authority with the Sword?—Why have you not given your strong Reasons, to prove wherein it will be prejudicial to you? The Parliament have not refused the

meanest Address, no nor some whose Indelicencies and Irregularities are intolerable: But if you have no Reasons, that are sufficient to convince Men, do you think, Tumult and Noise will make your Argument more cogent?

2. Who are you in Proportion to the Nation, that you should think, you have a Title to force your Representatives, suppose what you said was Right, and they obstinately rejected you, and suppose a Right in the Constituents to restrain their Representatives?—But are you a Majority of the Freeholders of *Scotland*? Or are you Freeholders at all? Or are all of you Freemen of *Glasgow*? For none but he, that has a Right to be Represented, can have a Right to limit their Representative: All you then, that have not a Voice in an Election, are meer Rebels, Rioters, Thieves, Sowers of Sedition, and what not; for you have no Lot nor Part in this Matter.

As to you that are, Gentlemen, 'tis plain, unless you are sure that you are the Majority of all the Heretors and Freemen in *Scotland*, you have no Right to use Force with your Representatives, for then you impose upon those, who are not of your Mind, and who have as much Right to oblige them the other way, and so your Representative will be in a strange Condition. Suppose you, the wise Men of *Glasgow*, tell them, they shall not make a Treaty of Union, and the wise Men of another City say, they shall—What Confusion must this bring your miserable Country to? And who must the Parliament be guided by, till the Majority is Determined?

But perhaps you'll say, all Parts have declared their Minds by Addresses—*Very well*, Gentlemen, to some of these Addresses there are 7. 6. 11. 8. 23. 40 or 100 hands; is this a Signification of the Majority of Constituents? In 67 Burroughs, 24 Address'd, the rest opposed it, or did not think it worth while to attend on such a Work, which IS THE SAME THING; and that the 30 that opposed it, are known to exceed the 24 that sign'd, both in Number and Value, above 3 for 1, as much as 69 is above 14. Pray, Gentlemen, where is the Majority all this while?

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